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THE ARREST OF CHRIST

By Jerome Bosch



# The Holy Cross Magazine

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## The Power of Pictures

BY ALAN WHITEMORE, O. H. C.

*"Every day, and in every way,  
I am getting better and better."*

Thirty years ago half the world was going to sleep with those words on its lips, at the instigation of a Frenchman named Emile Coue. Today, it seems almost impossible to believe what a hold he had on people.

He taught that the will meets more than a match when it tries to battle against the imagination. He went so far as to say that even the imagination and the will are opposed, the imagination always wins. And he used a vivid illustration.

Imagine, he said, a thick plank, twelve inches broad, lying on the ground. Anyone could walk from end to end of it, easily. To raise the plank up and fasten it between two platforms as high, let us say, as the towers of Notre Dame Cathedral; then, perhaps, not one man in a thousand could walk it. Why? Because the average man would make two mistakes. He would look down at

the dizzying abyss below the board; and he would imagine himself taking the horrid plunge through space. With that awful picture in mind, he would be paralyzed; and the harder he tried to force himself forward in spite of it, the more paralyzed he would become. After a step or two, he might stand motionless. Or he might drop down full length on the plank and embrace it for dear life. If, on the other hand, he were to try by sheer force of will to advance, the chances are that he would totter and go over.

Your thousandth man happens to be a professional tight-rope walker or something of that sort. He does not want to fall any more than you do. But, in this one respect at least, he has learned to control his imagination. To begin with, he does not peer down into space at either side of the plank but steadily lets his eyes fall on the plank itself, three or four feet ahead of him. Nor does he imagine himself falling. On the contrary, he imagines himself walking easily to the

other end of the board. And he does it. You will find that it helps a lot, in anything that you do, to imagine yourself succeeding; whether it is a stroke in golf, reciting a poem from memory or, by the grace of God, promptly and easily overcoming temptation.

Now the purpose of this article is not to champion Monsieur Coue or his formula. I use them merely as a simple way of reminding ourselves of *the power of pictures*; and, especially, those pictures which are formed in our imagination. For good or for ill they are potent.

A boy gazes across the fence at his neighbor's cherry tree. The red fruit draws him over the fence and up the tree like a magnet. But he does not have to be anywhere near the tree. The magic will work just as well if the boy and his buddies are six blocks away. They have only to bring to their minds, and allow to rest there, the *picture* of those bright-red cherries.

How silly we all are! We think we can allow our minds to dwell on destructive imaginings with impunity. For example, we cherish the thought of another's injustice or animosity. We dwell on it, this way and that. We imagine him thinking, or even saying, behind our backs, something mean, malicious and ugly. Or we insist on keeping

alive in our hearts the memory of some harsh word which, in a moment of temper, he actually did say. Or we picture the awful results which might ensue if we lost our job or if stocks fell, or we broke a leg or missed a train or if a letter were lost in the mail. Do we suppose that we can allow ourselves to wallow in thoughts of pride, lust, anxiety, anger, jealousy; and then, at a moment of notice drive them out at will? If so, we have less brains than King Canute's courtiers. They thought him so powerful that the very sea must obey him. In order to show them how wrong they were, he had his throne carried to the water's edge and he sat there commanding the incoming tide to turn, until it had covered his feet.

Pictures release strong forces within us, forces of nature. Our passions of cowardice, lust and pride are just as truly forces of nature as are electricity or the tides of the sea. Once we release them by *willingly* contemplating their objects (we shall return to the "*willingly*" later) we can no more control them by our unaided wills than Canute could control the tides. God can do so, by miracle. And it is the sort of miracle that He is glad to perform if we ask Him. But we cannot do it ourselves, by sheer "force of will."



SAINT BENEDICT  
[March 21]

However, there is a noble passion deep down within us which is stronger than any of the rest and is, therefore, capable of becoming a master-passion. It is the desire to surrender ourselves wholly to God. It, too, is a natural force, in the sense that it is an integral part of our human heritage. The "Fall" deprived us of our integrity. In other words, it let loose our more superficial passions from the control of that deep, underlying desire to give ourselves to God. Only the grace which is in Christ Jesus can restore the sovereignty of that deepest of desires. But the longing to surrender ourselves is still there. If you had the courage, there is nothing you would rather do than hang on the Cross with Jesus, in perfect submission to the will of the Father and in behalf of the souls of men. You would prefer that to all the power of Pilate or the pleasures of Herod's palace. It is precisely for this



reason that we are ashamed and torn and frustrated when our more superficial and fleeting desires are in the saddle, as they are so much of the time. It is precisely for that reason—because of that deep underlying desire to sacrifice—that we can find joy, freedom, self-realization only through self-surrender. We *want*, deep down inside us (even if we are only half aware of the fact; or not aware of it at all) to give ourselves utterly to God.

It is good to know that that deepest desire is there. And it is good to know that it, too, has its pictures; pictures which are far more vivid and potent than any other pictures. It is good to know that by contemplating the right pictures our deepest desire can, by God's help, find release.

Better and stronger than all other pictures are the pictures of Jesus. Indeed, He Himself is the greatest of all pictures, for He reveals to us in His own sacred Manhood the character of God. "He that hath seen me," he said to Philip, "hath seen the Father." (St. John 14:9.)

This is the stupendous advantage of having a short time (only ten minutes, perhaps) each day for "meditation"; a time when you sit or kneel quietly—at church, in your room, on the train or bus, wherever is most convenient—read a short passage from the Gospels, and then picture Jesus as He appears in that particular scene and actually hear His words as they fall from His lips as though they were (as indeed they are) expressly intended for you. Brood over the picture. Let it sink down quietly into your mind. There it will be stored when you return to your work or play; ready to be brought back before your eyes at a moment's notice when, perhaps, you are tired or tempted or anxious.

Here are five vivid pictures that you may appropriate for yourself by reading the Bible passages indicated; reading each quietly, prayerfully (only one each day), in the presence of God; hearing it, feeling it, *seeing* it; pondering its meaning for you:

1. Jesus asleep in the stern of the little ship; then rising and rebuking the storm. "Why are ye fearful, O ye of little faith?" (St. Matthew, 8:23-26.)



2. The woman that was a sinner anoints our Lord. "Her sins, which are many, are forgiven; for she loved much." (St. Luke 7:36-50.)

3. Zacchaeus climbs into a sycamore tree. Pretend that you are Zacchaeus looking down into the face of Jesus as He speaks to you. (St. Luke, 19:1-10.)

4. Jesus praying in Gethsemane the night before His crucifixion. "Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt." (St. Mark 14:32-36.)

5. Be Mary Magdalene, weeping near the empty sepulchre. You do not know that Jesus is alive again until He calls you by name. See Him in His risen manhood, radiant with love, joy, peace. (St. John, 20:11-17.)

Those are just five out of a thousand pictures, pictures full of power, that you can brood upon and assimilate in prayer, so that they will be ready for use when you need them.

Greatest of all, however, and by far the most effective, is the picture of Christ on the Cross. Use the account in any one of the Gospels. Use them all in turn. Do so again and again so that you *feel* in some small measure just what our dear Lord felt; the dizziness, the blurred vision, the agony in the shoulders—all but dislocated by the weight of His body hanging forward and away from the cross-bar to which His hands are nailed. Feel your throat parched with thirst. Then stand back from the Cross and look at Him; the dropped head, with the ugly wreath



tangled in the hair, the half-closed eyes, the body chalk-white from loss of blood, but discolored with dirt and bruises. He bore it all for you, personally. He loves you so that He would have borne it a hundred times, if necessary, for you alone.

Each of us should have that picture so intimately in our minds that we can look at Him on His Cross, wherever we are. At the first suggestion of temptation look at Him promptly. Say, "Jesus, help me," and the help will come. Always it will come; a hundred times a day, if need be. You have only to say, "Jesus"; or "Jesus, help me."

Just because power lies in the imagination we are not to think that the will is useless. On the contrary, if we could rightly compare the two at all, the will is the more important. For it is the will which chooses what pictures we shall contemplate. Thus, indirectly (but none the less effectively) the will determines in what direction we shall travel. If we allow ourselves to dwell on thoughts which nourish jealousy, bitterness, cowardice or pride, we head toward disaster. If, on the contrary, we turn to pictures which stimulate love, courage, confidence in God, we head toward heaven. It is up to you. For our dear Lord is always at hand, eager to help you.

The rudder of a big ship is almost nothing compared to the size of the vessel. Nor can the rudder propel the ship. But all the motive power in the world is of no avail if you cannot direct the ship's course. Thus, the imagination sparks the emotions, providing motive power. But the will directs the course by choosing the objects for the imagination to contemplate.

"But," someone asks, "do not lots of pictures present themselves without, or even against, our will?" The answer is "yes". This is true of the pictures in a magazine, for example, or in supplements to a newspaper. Sometimes pictures appear which it would not be wholesome to look at. But the course to be taken is simple and easy. Often one can see such pictures coming. In any case, all we need to do is turn them over immediately and look at something better. One need not be panicky or feverish about it. Turn them over promptly but calmly and

look at something else. This quickly becomes a hard-and-fast habit; and a good one to stick to. With regard to such matters, remember that *we ought not to look at that which it is not lawful for us to have*. This will save us a great deal of trouble in the end. By and large, the same thing is true of unwholesome pictures or fantasies of the imagination, which, if we pay attention to them, will stimulate feelings of cowardice, anger, lust or pride. As a rule, if we turn instantly to Jesus on His Cross, the unwholesome imagining evaporates almost before it begins.

However, with regard to evil imagining it is not always so easy to get rid of them. The memory of a harsh or unjust word may return again and again. But, even so, we need not worry if we keep on turning to Jesus just as often as the thought presents itself. The devil will soon tire of suggesting thoughts whose only result is to direct us promptly to God.

Here is where that word "willingly" comes in. I said, a while back, that disaster comes through "*willingly* contemplating" unwholesome images. Remember, here again, that it is our wills which make all the difference. Proud, anxious or irritable thoughts or feelings constitute temptations; but they do not of themselves alone, constitute sins. If you say to yourself, when a thought or feeling of this sort presents itself, "I know I ought not to allow myself to dwell on that, but nevertheless I will"—if, in other words, you deliberately *allow* the evil thing to find rest and nourishment in your heart—then there is sin, as plain as a pikestaff. But often, thank God, the case is quite different. You turn to Jesus again and again. You call upon His Holy Name. You ask Him to guard and protect you. Far from nourishing the evil thought, you persistently want it to vanish, and this even if it promises pleasure. In any case, you do not, for one single moment, acquiesce in it. Perhaps you even learn to go on with your work, as in God's Presence, with no more attention to the ugly thoughts or feelings than if they were so much rain on the roof. When you take that course there is no sin; but, on the contrary, a glorious victory for Christ. Thank God for it.



In one of William James' books there was a splendid illustration of the importance of the will.

He wrote before the days of taxi-stands, where the first in line gets the customer. Instead, he described the heterogeneous collection of cabs and hansoms drawn up by the side-walk outside a railroad station in the old days. You emerge from the station in the evening says he, with a bag in your hand; and at once you are assailed by the hoarse voices of a score of coachmen. They are all leaning toward you from their seats and beckoning for your patronage: "Cab, sir; Cab, sir; Cab, Cab."

James points out that, as yet, none of these wraiths which you see rather dimly through the evening mist has any power over you. But, once you have chosen a particular cab—once you have stepped inside and slammed the door behind you—then, indeed, you have put yourself in that driver's power. He may drive you safely home. He may drive you into head-on collision with a trolley-car.

So it is with the thousand, variegated pictures—good, bad, or indifferent—that present themselves to you through the day. It is only the ones which you *choose* to contemplate that acquire power, for better or for worse.

Remember the words of the Lord Jesus, how He said: "My yoke is easy."

It is we who have made it hard. The real fact of the matter is that we want it to be hard! We are proud. We want to feel that we are doing great things. So, a dozen times a day, perhaps, we try to do something which the meek and lowly Jesus never attempted in His life. We try to do something by our own strength apart from God. Our Lord knew that to be impossible. He said, "I can of mine own self do nothing."

So I struggle, twist and strain against this temptation or that. I sweat to subdue, by sheer force of will, an angry disposition toward someone. And the harder I struggle the more involved I become; like a fly on fly-paper.

God's way is so much easier. There is, indeed, much in the Bible about Christian



warfare. We were put into the world to flight, as soldiers of the Crucified. But our enemies are not of flesh and blood; and neither are our weapons. St. Paul lists the latter, in Ephesians 6:13-17, and, more simply, in I Thessalonians 5:8, where he bids us put on "the breastplate of faith and love; and for an helmet, the hope of salvation." Faith, Hope, Love—these are our weapons. All through the Bible, from beginning to end, the emphasis is not on clenching our fists and gritting our teeth in paroxysms of self-willed effort; but, just the reverse, on loving sorrow for our sins and on looking (with glad trust and sure hope) to God to forgive us and help us.

Looking to God—that is where the stress lies: not trying to do the thing in our own puny strength—but looking to God. It is where we *look* that counts.

"I will lift up mine eyes unto the hills; from whence cometh my help. My help cometh even from the Lord." (Psalm 121:1f.) "Unto thee lift I up mine eyes, O thou that dwellest in the heavens." (Psalm 123:1.)

"Look unto me, and be ye saved . . . for I am God, and there is none else." (Isaiah 45:22.)



"Therefore, I will look unto the Lord." (Micah 7:7.)

"Looking unto Jesus the author and finisher of our faith." (Hebrews 12:2.)

These are, of course, but a few out of many examples. But I want to speak particularly of one instance where looking in the right direction made all the difference; because our Lord Himself linked it with His Cross. He says (St. John 3:14): "... as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." In other words, the brazen serpent was a symbol (or "picture") of the Cross.

So, now we turn to the strange old story (Numbers 21:4-9) to which our Lord referred. When "the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died", Moses at God's command "made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

I salute the people who had the courage and faith to obey God's injunction and to look at the pole when they were bitten. It must have been the hardest thing in the world to do; because it was so easy. Here I am lying on the ground with great snakes wreathing themselves around me and driv-

ing their ugly fangs into my flesh. The thought comes, "Look at the pole"; but the instant answer follows, "What good will that do?"

Have you ever had an experience that was somewhat as follows? You had made a mess of things. Perhaps you had committed some outrageous sin. Or perhaps you had involved yourself in some misunderstanding of the gravest sort with a person you loved. And you found yourself alone, perhaps in church, before the altar. Or maybe you were in your own room, at your prayer desk. In any case, your head was bowed in shame, humiliation, despair. It was all your own fault. You knew that. But what could be done to make things straight again? Nothing; absolutely nothing. The thought came, "Look up at the crucifix." But you didn't. What good would it do? You had got yourself into a jam that was irreparable. God Himself could not undo what you had done. He—even He—could not help you.

Then the thought came again, "Look up at the crucifix." Well, this time you did. And what happened? Is it not the truth that as you looked at that picture of Love—Love willingly crucified for you and for all men—your ugly load slipped quietly from your shoulders?



THE ANNUNCIATION

By Fra Filippo Lippi



# The Sin Against The Holy Ghost

BY BONNELL SPENCER, O. H. C.

## II. The Perversion of Truth

Matt. 12:32. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Our Lord made this statement immediately after answering an accusation that had been leveled at him by the Pharisees. It is clear that he meant to warn them that, if they persisted in the attitude which led to this accusation, they were in danger of committing the unforgivable sin. We saw in the previous article that the sin against the Holy Ghost is unforgivable because it renders those who have committed it incapable of repentance, incapable of accepting forgiveness.

What, then, was the Pharisees' accusation against Christ, and why was it a blasphemy against the Holy Ghost?

The Pharisees were faced with a situation which they had to explain. Christ had been performing many miracles. He had healed the sick; he had raised the dead. Most impressive of all, he had cast out demons. Obviously he had supernatural power. They could not deny that. Whence did this power come?

If it came from God, Christ was unquestionably a highly endowed agent of Jehovah. His claim to be the Messiah would have to be taken seriously. This the Pharisees were not willing to admit. They were students and interpreters of the Old Testament Law. Around the Law they had, through the centuries, built up a great mass of traditions. These made the Law more and more elaborate and exacting. Since the external requirements of the Law lent themselves most easily to this treatment, they received the major share of attention. The most amazingly minute regulations about just what could and what could not be done on the Sabbath, elaborate directions as to the cor-

rect way to dress, complicated rituals for ceremonial washings at meals and so forth had been compiled. The Pharisees' position as leaders and teachers depended on their knowledge of these enactments and on their interpretation and further increase. The Pharisees' reputation for righteousness rested on the meticulous scrupulosity with which they kept these external requirements of the Law. They boasted their faithfulness before God and believed that because of it he was bound to prosper them in this world and the next. They would not tolerate for a moment any questioning of their interpretation of the Law.

Our Lord not only questioned it; he attacked it vigorously. He insisted that the Sabbath was made for man, not man for the Sabbath. He said that the weightier matters of the Law were justice, mercy and faith, rather than its external requirements. He accused the Pharisees of making the Law of God of none effect by their traditions. Love, not Pharisaic meticulousness, is the fulfilling of the Law.

If the Pharisees had admitted that Christ's power came from God, they would have had to admit the divine origin of his attack on their position. They would have had to admit that they had been misinterpreting God's law. They would have had humbly to admit they were wrong. This they flatly refused to do. Since they could not deny Christ's supernatural power, since they would not admit it was from God, they took refuge in the only alternative. They said Christ's supernatural power came from the devil. "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." (Matt. 12:24)

Here is the blasphemy against the Holy Ghost which our Lord warned is, if persisted in, the unforgivable sin. In issuing this warning, he made it clear that it was not unforgivable because it was an attack on him. "Whosoever speaketh a word against



the Son of Man, it shall be forgiven him." Our Lord recognized fully that it was hard for men to realize that he was God made Man, the long-expected Messiah. Even the Apostles found it difficult. That men might be slow of heart to understand the Gospel was quite forgivable. But to assert that his good acts of healing, comfort and love to the sick, the sorrowful and the sinful, good acts done solely from the good motive of helping others, to assert that these acts, so clearly the work of the Holy Spirit, were the work of the devil was to call good evil. It betrayed a complete reversal of values. It called the Holy Ghost the devil. That was the unforgivable sin. For those who seriously believe that good is evil, and conversely that evil is good, are incapable of repenting their evil acts, and therefore incapable of asking and receiving forgiveness.

The Pharisees' devotion to the ceremonial Law, which led them to oppose Christ, has long been a dead philosophy. But the reversal of moral values that they adopted in order to maintain their positions is very familiar in our modern world. We have had instances of men accused of treason, admitting the fact, but revealing that they felt they were

right in committing it. We have had reports of people confessing as crimes good acts done originally for good motives, because the party line has changed since they were done. We have heard the accusation of aggression iterated and reiterated against the victims of aggression, a controlled party election extolled as the highest form of democracy, and blatant imperialism fostered under the name of peace. It is not surprising to find these same voices accusing the Church of enslaving mankind, asserting that the Gospel is a capitalist delusion, Christianity the opiate of the people, the Sacraments pious mumbo-jumbo, and the spiritual life an escape neurosis.

The attack on the Church would not necessarily in itself be an unforgivable sin. "Whosoever speaketh a word against the Son of Man, it shall be forgiven him." It was difficult for the Pharisees to recognize God in his human body, it is even more difficult at times to recognize him in his Body, the Church. For the sins of the members of the Church often obscure its divine Head. In the modern divided state of Christendom, the babel of Christian voices drowns out the Gospel. It is possible today for a sincere man to be quite honestly confused about Christ in his Church. Such confusion is forgivable.

But the attack on the Church to which we have been referring goes deeper than this. It is based on the rejection, not of the Church's corruptions, but of the Church's basic conceptions of God and man. It is the refusal to admit that man is potentially a child of God, whose soul has an eternal destiny and whose personal integrity must be respected. This refusal rests on a diametrically opposed philosophy—atheist materialism—the assertion that all good is to be found in the material world, that man must achieve utopia for himself here and now and that in the pursuit of this ideal, the individual should be ruthlessly sacrificed to society, to the state. In such a philosophy there is no room for eternal values. Truth and morality are mere tools of expediency. God and the spiritual life are not just denied. Belief in them is condemned as evil, a hindrance



THE ANNUNCIATION

By Martin Schongauer

[March 25]



trance to true progress. If this is not the blasphemy against the Holy Ghost, it is very close to it.

Now that atheistic materialism has become firmly entrenched in Russia and has set out to conquer the world, its conflict with Christianity and the democratic way of life has become clear enough for all to see. As we gird ourselves to do battle with it, we do well to ask first whence this monster has arisen in the modern world. If we are honest, the answer will not be hard to find. What nation has for the past hundred years exalted material progress as the supreme good? What nation has as its ideal bigger and better production? What people has worshipped success, wealth and prosperity, and justified its admiration on the grounds that God helps those who help themselves? What people has defined the good life in terms of a chicken in every pot, two cars for every family, a television in every living room?

Because our country is rich in natural resources, because we have a large supply of skilled workers, we have been able to achieve these goals with relative ease. We have been free, at the same time, to indulge in such additional luxuries as democracy and religion. We have not let them interfere with our ruthless pursuit of material well-being, of course, but they have stayed meekly in their place and even made some contribution to our comfort. But when our gospel of material prosperity inspired the envy of the more backward nations of the world, they found themselves in a different situation. With poorer natural resources and masses of illiterate peasants, material prosperity was harder to achieve. Everything, including religion and the rights of man, had to be sacrificed to its pursuit. Every individual had to be enslaved by a totalitarian state, so that the goal of increased productivity might be attained. We look with horror at the result. But we must face the bitter truth that it is the quest for the same ideal which we have long held up for the world's admiration, only with our thin veneer of Christianity removed.

Christian materialism, which has been characteristic of this country, is actually



ANCIENT ROOD  
Romsey Abbey, England

closer to the position of the Pharisees that our Lord rebuked in the passage we have been studying, than is blatant atheistic materialism. For the Pharisees believed in God. They simply identified their own selfish interests with the service of God. They were trying to serve God and mammon at the same time. Our Lord pointed out that they had to choose between them. They refused to admit the necessity of that choice. They insisted that they were already serving God in the only right way. They said that our Lord had a devil. They condemned him as a blasphemer against God's law. They put him to death.

Now that atheistic materialism is rampant in the world, we must make the same choice. If we are determined to keep our material comforts at all costs, if we try to defend them by material means, we shall have to submit to an all-out regimentation in which democracy and religion will be crushed out among us just as surely as they have been in Russia. Or we can return to the true Gospel of sacrificial love. We can give up our comforts for a life of Christian austerity. By a willing surrender of our privileges and prejudices, we can make the democratic rights of man a reality to every person in this country, regardless of religion, race or color.



At whatever cost to ourselves, we can see that the wants of all are supplied. We can take a position of true Christian leadership among the nations of the earth, sharing our bounty with those who need, raising standards throughout the world, even though we have to lower our own in the process, defending liberties wherever possible at the price of blood, sweat and tears. If we are truly penitent for our own sins by which we have let loose the monster of Communism in the modern world, we shall gladly accept our share of the suffering by which alone the world can be redeemed. We shall be willing, if necessary, to unite ourselves with the Saints and martyrs of the early Church by being faithful in the face of persecution, to unite ourselves to Christ by being obedient unto death, even the death of the Cross. The sacrifice, the suffering may well be great. But we shall be joined with Christ, in whom the victory is assured, and in whom is to be found eternal joy.

The only alternative is to join the Pharisees who did not heed our Lord's warnings who persisted in selfish perversion of God's revelation, until in the end they put God Incarnate to death. Yet not all the Pharisees committed the sin against the Holy Ghost. Saul of Tarsus was a Pharisee. When he first came in contact with Christianity he violently persecuted the Church. Then on the road to Damascus he saw a great light. He turned and followed Christ. He became St. Paul, the Apostle to the Gentiles.

Why in the end did some Pharisees reject and others accept the Gospel? Their philosophy was at first the same. But in some the selfish motive for clinging to that philosophy was too strong for them to accept the guidance of the Holy Spirit. They rejected him and so committed the unpardonable sin. In our next article we shall examine the possibility that we, for selfish motives, may be resisting his guidance, and see how this resistance, where it exists, may be overcome.



# A Christian Anglo-Saxon View of The Happy Land

BY HERBERT PIERREPONT HOUGHTON

There is apparently inherent in vast multitudes of the human race an absorbing desire for happiness. We do not mean happiness in the sense of merriment or joy; nor do we refer here to the true happiness which comes from unselfish kindnesses rendered to others whereby both giver and recipient are rewarded. Rather, we are dealing here with an obvious desire among men from ancient times, even down to the present day, to look for a happiness in idleness—a place or a situation in which one has only to rest, relax and enjoy ease and comfort, surrounded by all the good things of life which, in the earlier eras of our civilization, were wholly or partially lacking.

Today we are approaching the achievement of a "heaven upon earth," when all one has to do is to push buttons, and every engrossing task will be accomplished, labor-saving devices release tired hands for idleness, and the work-week is reduced from the "six days of labor" to five, then four and—it is now predicted—to a paltry three. But what shall the erstwhile worker do with his idle time, thus placed in his hands? What resources has he within himself to indulge? The answer to these questions appears to be: the never-ending joys of ease, freedom, idle enjoyment offered to him by his car, television—expensive visits to swanky resorts and, in last analysis, over-indulgence in pleasure—selfishly—which sometimes lead to vice and crime.

The ancients obviously were pervaded, and perhaps harrassed, by these same labors and hardships and too, with a natural longing to be rid of them and to enjoy peace, repose, idleness and the joys of the happy land. So from earliest times in literature, we find seekers for that salubrious clime where all the things which caused trouble had ceased, and where one did not need to

stir from a quiet bed of ease in order to receive the finest of foods, to enjoy the sunshine of perfect weather, and to indulge one's fancy in the most sublime pleasures.

These desires very early had to do with the promise of luscious food and drink acquired without efforts. Thus we read in the Sanskrit *Atharva Veda*, IV, 34, 6: (I give my own rendering here, and in all subsequent quotations, directly from each original language) "ponds filled with butter clarified; with honey, milk and curds."

A most beautiful description of the "Garden" is found in Homer's *Odyssey* (VII, 114-128) which I render thus: "Here there flourish tall and thrifty trees: pears and pomegranates, apples with their luscious fruit, and the sweet figs, and sturdy olives. On these the fruitage faileth never; nor is it gone in winter, nor in the summer season—it yields through the year. Here continually, Zephyros, his breath, doth bring some to bud; to mellow fruit, the others. Pear on pear doth ripen; apples upon his fellow-apple; cluster clingeth to cluster; fig teems upon ripening fig."

Perhaps the most stunning picture of the Happy Land, the Islands of the Blessed, appears in the second Olympian *Ode* of Pindar, Sixth Century B. C. I cull from my own translation of the *Olympian Odes*, published in 1949:

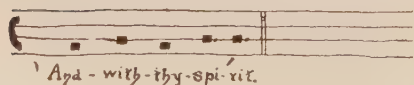
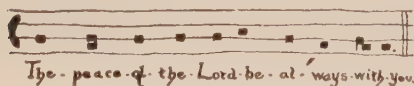
Ever in equal nights and days, the Sun attendant, An unlaborious life the good receive; not vexing earth with strength of hand, nor the waters of the Sea, For the sake of food unsatisfying. But with the honored of the Gods, They ply their tearless life; Traveling the road of Zeus to Kronos' tower; Where round the islands of the blessed, The Ocean breezes blow, And blossoms blaze with gold, Some from the land, on noble trees, And other flowers the waters yield,



Whereof they twine their hands with  
garlands and with caronals.

Here we perceive stepping in, the idea of reward for the righteous, and withal, a dwelling-place in the abode of the Gods. But something more is worthy of our notice: the ancient Greeks loved their land, gemmed with sweet flowers and fragrant vines; with its grazing flocks and herds; with its hills and dales—above all, its flowers, as one may glimpse in reading the gracious *Idyls* of Theocritus. And so here in Pindar's description of the Happy Land, with its abounding flowers in the Sea and in the Waves, we note that the Greek idea of this Happy Land was a continuous extension of the joys to be shared while here upon their portion of the Earth. We shall see that among some later peoples the hopes of the Happy Land were centered upon contrasts rather than extensions.

So, passing down a long way, we come to an Early Irish description of the "Land of Promise"—the original title of the characteristic picture being: *Tir Tairngire*. I translate a brief passage thus: "an island enjoying day never-ending, a summer fogless; there flowers fade never. Apple-trees abound, their blossoms and fruitage at the same time bearing. The land is rich in ale and pork abundant; the breezes laden with the sweetest music; and they that dwell therein are for all time free from illness and from death." The Irish summer was—and is now—a foggy time; the Irish cherish what little fruit they have; they have a predilection for pork, and they drink their ale with gladness; music is ever in their hearts, and often on their lips; illness is theirs beyond their rightful share. And so, the Happy Land is for them a place of lovely contrast, replete with all the kindly gifts for which



they long, to fulfill their hearts' desire. The paragon of a humorous treatment of the Happy Land is found in a poem of Mediaeval Germany, attributed to Hans Sachs, entitled: "*Schlaraffenland*", a far cry from Christian ideas of Eternal Bliss; but not very far from 20th Century hopes of push-button "joy without labor": for the actual meaning of *Schlarrafe* is "lubber" or "sluggard". I shall quote the Middle High German verses and translate them:

"Von Malvasier, so sind die brunnen  
Kommen eym selbst ins maul gerunnen.  
Und flueget umb (muget ir glauben)  
Gebraten huener, gensz und tauben.  
So wachsen bawern auf den bawmen,  
Gleich wie in unserm land die pflawmen.  
Wens zeitig sind, so-fallens ab  
Yeder in ein paar stifel rab."

Of Malvoisie, so run the brooklets,  
And they come of themselves running  
straight to one's lips.  
And there flit about (you may believe  
it)

Roasted hens and geese and doves.  
Peasants grow upon the trees  
As in our land grow the plums;  
And when they are ripe, then down they  
drop,

Each into a pair of boots below.

We come now to a point in this monograph where we shall treat of the *piece de resistance*: the Anglo-Saxon Christian vision of the Happy Land.

This is comprised in a poem of 677 verses entitled the *Phoenix* dating from the Eighth Century, and based upon a Latin poem, attributed to Lactantius, a Christian apologist of the Fourth Century. The poem consists of two parts: the first presents the picture of the Happy Land, while the second part, the *Phoenix* proper—is an allegory of the Resurrection. The poem, as we have it in Anglo-Saxon, has often been claimed for Cynewulf; if not his, it belongs to his school. The best manuscript of the poem is carefully preserved at Exeter. It has been ably edited by both Wyatt, and Bright.

I have translated the major portion of the first half of the poem as follows:



CHRIST ENTHRONED WITH THE BLESSED

By Fra Angelico

Learned have I of late that there is far from here,  
 In an easterly direction, the noblest of lands by far,  
 A land 'mong men renowned. Nor is this coign of Earth,  
 Over our Mid-yard, accessible to many  
 Of Earth-dwellers, but far away 'tis kept—  
 Through the Creator's might—from sinful men.

Lovely is the spot withal, with blessings dight;  
 And with the fairest of Earth's perfumes.  
 Peerless is that island, noble is its Maker,  
 Resolute, in powers rich, he that framed the world.

And there be there often opened, before the blessed's eyes,  
 Revealing delights of harmonies, Heaven's door.



That is a winsome spot, green are the forests,  
 Spacious 'neath the heavens. There no rain nor snow,  
 No frost his breath, nor fire's blast, <sup>1</sup>  
 No storm of hail, nor fall of rime, ~  
 The heat of Sun, nor freezing cold,  
 Nor summer's heat, nor winter's shower  
 May whit of harm entail; rather this land  
 Seems lovely and salubrious. That noble country  
 With blossoms blows. Mountains there nor hills <sup>2</sup>  
 Stand steep, nor stony cliffs  
 Uplifting, as here they do with us;  
 No hills nor dales; no mountain-caves,  
 Mounds nor declivities nor ever there it slopes  
 Unsmooth at all; but all this excellent field  
 Flourisheth under the clouds, blooming with delights.

That brilliant land is higher by twelve of fathoms' measure—  
 As to us have made known in writings, sages prudent—  
 Than any of the mounts that, brightly, here with us, —  
 Under the stars of heaven, upward tower.

Tranquil is this field of victory, a sunny grove it gleams,  
 The forest-wood is fair, the harvest does not fail <sup>3</sup>  
 Its bright'ning fruitage, but the trees forever  
 Green they stand, just as God commanded them.  
 Winters and summers the wood is still the same,  
 With fruitage hung which never withereth;  
 Nor fades the leaf beneath the sky, nor fire can injure them,  
 Ever and forever, ere the overturning change  
 Upon the world shall pass.

As, long ago, the water's onset—  
 Over the whole Mid-yard—the ocean's-flood  
 Earth's circuit covered, there this excellent place  
 Entirely scathless 'gainst the billows <sup>4</sup>  
 Firmly withstood the angry waves, this noble land,  
 Happy and inviolate through God his grace;  
 And blooming thus shall bide until the coming  
 Of the fire, the judgment of the Lord,  
 When houses of the dead, of warriors the chambers,  
 From darkness be uncovered.

There bides in that fair land no enemy,  
 No weeping, nor distress; of pain, of woe, no token.  
 Old age nor sorrow nor cruel death,  
 No life's loss there, no bane's approach,  
 Nor sin nor strife; no sore-wrack there.  
 No toil of poverty, no lack of wealth,  
 No care, no sleep, no grievous illness; <sup>5</sup>  
 Neither winter-storm nor weather's change,  
 Fierce beneath heaven, nor the hard hoar-frost

With icicles of chill doth anyone assail.  
 There no hail nor rime falleth on the fields,  
 No windy cloud, nor falleth water there  
 On high disturbed; but there the rivers' streams,  
 Splendidly wondrous, as wells up-spring they,  
 And with flowings fair the fields they lave.  
 The winsome waters, from the woodland's midst, <sup>6</sup>  
 E'en every month, from the Earth his mould,  
 Ocean-cold they burst them forth, and all the grove  
 They wander through in season gloriously. The Lord's behest:  
 That twelve times o'er that lovely land  
 Shall traverse of her water-courses best.

Groves are there with fruits embellished,  
 Hung with increase beautiful; there they never wane,  
 Holy 'neath the heavens, the wood's adornments.  
 Nor ever fall upon the fields the fallow blossoms,  
 The forest-trees' bedecking, but splendidly forever  
 Upon the tree they dwell, the branches laden,  
 The fruit renewed in every tide upon the grassy plain;  
 Forever green they stand bedecked full gaily—  
 Brightest of groves—by the Almighty's hand. <sup>7</sup>  
 That never will be changed, forevermore, until  
 The Holy One shall bring to end his prudent ancient work,  
 He who of old created it.

## NOTES

- 1) An indication of hope by deliverance from special difficulties; the happiness will come from contrast.
- 2) The idea of steep hills and towering mountains would seem to awe the writer; he hopes for a relief from such terrain in the Happy Land.
- 3) The failure of the harvest, with consequent famine, was a cause of sore distress; relief from this difficulty is naturally sought and yearned for.
- 4) Angry waves and lofty billows of a stormy sea were known and feared in the home land; they will not terrify those who dwell in the Happy Land.
- 5) Illness and the care of the sick must have been even more burdensome in the Eighth Century than now; the seekers after surcease from these woes arouse our sympathy.
- 6) Weather conditions apparently caused drought; the seekers after happiness hailed with delight the hope of wells and flowing streams of life-giving waters.
- 7) The closing verses, here presented, make us glad in their reference to the Almighty, whose hand created the Land of Happiness, which never will be altered, save by the Holy One, whose prudent, ancient work it is.





# The Augustinian Catena

## CHAPTER XI

*Of a right hope towards GOD.*

1. I therefore, Thy creature, sheltering under the shadow of Thy wings, will trust in Thy goodness, by the which Thou hast created me. O save Thy creature, whom Thy benevolence has created! Let not me, whom Thy goodness has formed, perish in mine iniquity. Let not me, whom Thy great clemency has created, perish in my wretchedness.

For what was the use creating me, if I am to sink down again into corruption. To what end hast Thou constituted all the sons of men?

But Thou hast created me, O Lord: guide then, and govern that which Thou hast created.

O God, despise not then the works of Thine own hands. Thou hast made me out of nothing; if Thou, O God, dost not control me, I revert again to nothingness. For as, O Lord, I was not, and Thou madest me out of nothing, so, if Thou guide me not, I am reduced to nothing again.

2. Help me, O Lord my Life, lest I perish in mine iniquity. If Thou hadst not created me, O Lord, I should have had no being: but because Thou hast created me, I am: if Thou rule me not, I cease to be.

For it was no merit of mine, nor any grace in me that forced Thee to create me, but Thy most blessed goodness and kindness.

By that love of Thine, O Lord my God, which induced Thee to create me, I beseech Thee that it move Thee also in like manner to preserve me.

For what does it profit me, although Thy love compelled Thee to create me, if because Thy right hand does not uphold me, I perish in my misery.

Let Thy mercy, O Lord my God, which moved Thee to create that which was not, prevail upon Thee also to preserve and govern that which Thou hast created.

Let Thy prevailing charity which created, prevail on Thee to save.

For Thou art Love: and that love has not diminished, or grown less, because Thou art always the same. Neither is Thy hand shortened. O Lord, that Thou shouldst not save, nor is Thine ear become dull of hearing, that Thou shouldest not hear only my sins have raised a barrier between me and Thee, between darkness and Light, between the image of death and Life, between vanity and Truth, between the unstable life of mine and Thy unchanging eternity.

## CHAPTER XII

*Of the wiles of concupiscence*

1. These are the shades of darkness which I am enveloped in the depths of this gloomy prison. And here I lie prostrate until the day dawn, and the shadows flee away, and light shines in the firmament Thy power: Till the voice of the Lord in His strength, the voice of the Lord in His Majesty say: Let there be light: and the darkness flee away: and let the ocean land appear, and let the green herb spring forth in the earth and bring forth fruit bearing the good seed of the righteousness of Thy Kingdom.

O Lord, O Father and God, O Life by whom all live, and without whom all who live are counted as dead, let me not fall a prey to evil imaginations, give me not over to the lust of the eyes, take away from me evil desires, and deliver me not up to irreverent and unprofitable spirit, but take possession of my heart that I may ever remain rapt in thoughts of Thee.

2. Enlighten my eyes that they may see Thee and let them not be lifted up in pride before Thee, O Thou eternal glory, let my thoughts be humble, dealing with thoughts too wonderful for me: that they may care for those things that are right in Thy sight, not for those that are displeasing to Thee.

And let Thy Presence go before my footsteps, Thine eyelids try the sons of men. Quench all evil desires by Thy goodness which Thou hast laid up for such as follow.



Thee, that I may long for Thee with an everlasting desire. Nor let my interior palate be so allured and deceived that I take bitter for sweet, and sweet for bitter, and light for darkness and darkness for light, lest I be entrapped by the manifold deceits with which the enemy has set this way, that he may ensnare the souls of sinners, of which deceits the whole world is full.

And he who saw it, did not pass it over in silence, for he says: All that is in the world, the lust of the flesh and the lust of the eyes and the pride of life (is not of the Father, but) is of the world.

Behold, O Lord, the whole world is full of the snares of concupiscence, which they have prepared for my feet.

And who shall escape these snares? Undoubtedly he from whom Thou hast withheld the pride of the eyes, that he should not be seized by the lust of concupiscence, and he whom Thou hast delivered from all carnal desires, that the lust of the flesh should not take captive. Thou hast delivered him also from an irreverent and senseless spirit, lest the pride of life should craftily deceive him.

O happy is he for whom Thou doest this! He shall pass unhurt through all these trials.

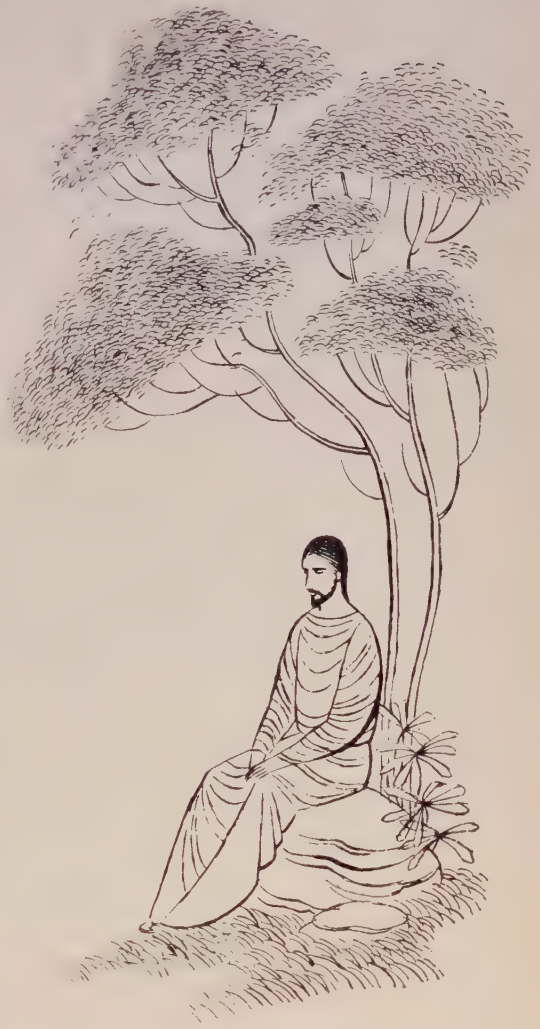
4. And now, O Redeemer, by Thyself I pray Thee, help me, that I fall not in the sight of mine adversaries, caught by their nets which they have laid for my feet: and that they cast not down my soul.

Save me from them, O Strength of my salvation, lest Thine enemies, who hate Thee, should laugh me to scorn.

Arise, O Lord my God, my strength, and let Thine enemies be scattered: let them also that hate Thee flee before Thee. For like as wax melteth at the fire, so let the ungodly perish at the presence of God.

And as for me, let me, being filled with all Thy goodness, lie hid in the hiddenness of Thy Presence, that I may rejoice in the joy of Thy children.

And Thou, O Lord God, the Father of orphans and the mother of Thy little ones, hear the cry of Thy children, and stretch



forth Thy wings that we may take refuge under them from the face of the enemy. For He who watches over Israel slumbers not, nor sleeps: for the enemy who attacks Israel sleeps not, neither does he slumber.

### CHAPTER XIII

#### *Of the misery of man and the kindness of GOD*

1. O Light which no other light may see: O Brightness, which no other brightness may behold: O Light, O Brightness, from whom all light and brightness comes: O Light, to whom all other light is darkness, all other brightness obscurity. O Light illuminating all darkness, brightening all obscurity: O Light supreme, whom blind-

ness cannot darken, whom fog or gloom cannot quench, whom darkness cannot hide, nor other obstruction conceal: O Light who irradiatest all things simultaneously, wholly and entirely, and for ever, absorb me in the depths of Thy radiance, that I may behold Thee everywhere as Thou art in Thyself, and I in Thee, and all things under Thee. Leave me not, lest the shadows of my ignorance increase and my delinquencies be multiplied: for without Thee all things to me are darkness, all things are evil, for without Thee there is nothing good, O Thou true and only and perfect Excellence.

2. This I confess and acknowledge, O Lord my God, that wheresoever I am, without Thee, I am unhappy, in neglecting Thee, not only externally but internally. For all other abundance, which is not Thee, my Lord God, is as destitution to me.

But I shall be satisfied when Thy glory shall appear.

Let me confess my misery to Thee, O my Lord, O my blessed Life. For the multiplicity of external temporal things by which I am made to fall through my carnal desires, draws me away from the simplicity of Thy goodness, O one only God, and divides the one into the manifold, so that wealth becomes irksome and riches unfruitful, and while I follow one thing and

another I am content with none, so long as within myself I do not find Thee, O Thou unchangeable and one and only indivisible God.

Finding Thee I have no lack: finding Thee I have no sorrow, for in possessing Thee all my longing desire is fulfilled.

3. O misery above all miseries! when my wretched soul recoils and flies from Thee in whom alone I can rejoice and be satisfied. When it follows the world, I am weary and sad. The world cries 'I pass away': Thou, O Lord criest 'I make all things new'. And yet my perverse misery rather follows that which passeth away than Him who maketh new. Clearly this is my weakness. O Physician of souls heal me, that I may give thanks unto Thee Thou Saviour of my soul, for all Thy benefits, with which Thou hast nourished me from my youth up, through middle age to extreme old age.

I entreat Thee, by Thyself, that Thou forsake me not: Thou madest me, when I had no being; Thou hast redeemed me when else I had perished; I was lost and far from home, sold under sin, and Thou didst go down to the grave, Thou didst accept mortality to save me: Thou, O King, camest down to the slave, and Thou mightest redeem the slave, Thou gavest up Thine own self. Thou hast endured death, Thou hast overcome death that I might live. By Thy humiliation Thou didst restore me.

4. I was lost and far from home: I was soiled under in sin. Thou didst come to redeem me: and Thou hast so loved me, that Thou hast given Thy blood to pay for me. Thou hast loved me, O Lord, more than Thyself: in that Thou hast willed to die for me. By such a covenant, by such a dear price, Thou brought me back from exile: Thou hast redeemed me from slavery: Thou hast kept me from punishment, Thou called me by Thy Name: Thou hast sealed me by Thy blood, that He may never leave my heart who for my sake left not the Cross.

Thou hast anointed me with the oil when Thou wast anointed, that I should



SAINT AUGUSTINE  
Old Italian Woodcut



be called Christian, after Thee, O Christ, the anointed. And Thou hast graven me upon Thy hands, that my remembrance might be always before Thee, so long as Thy remembrance abides with me.

so thus Thy grace and mercy have ever gone before me. From so many and so great perils hast Thou set me free, O my Deliverer: When I have gone astray Thou hast led me back to the right way: What I did not know Thou hast taught me: When I sinned Thou hast corrected me: when I was in despair Thou didst strengthen me: when I stood firm Thou hast upheld me: when I went out Thou hast gone before me: when I came back to Thee Thou hast received me: when I slept Thou hast watched by me: when I cried to Thee Thou hast heard me.

#### CHAPTER XIV

*How GOD by uninterrupted contemplation is always considering the acts and efforts of man*

1. I love to speak and think of these and all the many other benefits that Thou hast bestowed upon me, and to give Thee thanks, O Lord my God, Thou life of my soul. And O that I might always praise Thee for all Thy goodness, and love Thee with all my heart, and all my mind, and all my strength, and with all the hidden intimate affections of my heart and of my whole being! For Thou art the blessed delight of all who rejoice in Thee.

But Thine eyes look upon my imperfections. Thine eyes, I say, so much more penetrating than the sun, scrutinizing all the ways of men, and the deeps of the abyss. Thine eyes ever consider everything, both good and evil, everywhere.

2. For so Thou presidest over all things, O Thou who art everywhere present, filling each one, upholding all things that Thou hast created, for Thou hatest nothing that Thou hast made.

And so Thou considerest my goings out and my comings in; by day and by night Thou keepest watch over me, marking carefully all my ways, O Thou perpetual Watcher, as if, forgetful of all Thy other creatures



in heaven and earth, Thou hadst only me to consider, and didst not care for any other but me.

For the light of Thy unchangeable attention does not become greater if Thou concentrate it upon the one only—nor does it become less if divided among many and diverse objects. For as Thou considerest the whole perfectly in the one, so, be it one thing only, or divers things, Thy attention is wholly given to the whole in the same manner. For as on all things, so on one, is Thy attention fixed, and as if it were the whole, Thou considerest each one alone, without division or change or diminishing of attention: thus wholly and at all times Thou considerest me, as if there was nothing else needing Thy attention.

3. So, then, O Lord, Thou standest, guarding me, as if oblivious of all else, and intent

only upon me: So Thou showest Thyself present, always offering Thyself, if Thou find me ready to receive Thee.

Wherever I go, O Lord, Thou dost not forsake me, unless I first have forsaken Thee. Thou hast not departed from me, wherever I have been, for Thou art everywhere, and wherever I go I find Thee, in whom I have my being, otherwise without Thee I should perish, for without Thee I cannot exist.

This I perceive then, that whatever I do, and however I do it, I do it all before Thee. And whatever it may be that I do, Thou seest it all, even better than I see it, who am doing it.

For whatever I do Thou art always my present help, that Thou mayest be the continual witness of all my thoughts, motives, delights, and doings.

Thus, O Lord, all my desire is laid open before Thee and all my thoughts exposed.

4. Thou, O Lord, seest whence the spirit

comes, where it dwells, and whither it goes, for Thou art the searcher of spirits.

Thou, O interior Judge, knowest well whether the root be sweet or bitter from which spring beautiful shoots, for Thou triest the very most hidden secrets of the heart. And not only the intentions, but the most intimate motives of the heart are brought to the light of Thy truth, and Thou hast numbered and weighed and considered them all, so as to render to every man, not only according to his works, but even according to the most secret interior roots of his motives, from which proceeds the intention to act.

So Thou seest, Thine ears hear, Thine eyes look upon me and consider in what direction I am tending, what I am doing, what I am thinking and in what I delight. And whether it be good or bad, Thou hast marked, considered, noted, and written in Thy book, that hereafter Thou mayest



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render reward for the good, and chastisement for the evil, when the book shall be opened and all men shall be judged according to the things that are written in it.

This is perhaps the meaning of what Thou hast said to us: 'I will see what their end shall be' (Deut. xxxii 20) And of that which is said of Thee, O Lord, 'He considereth the end of all things'.

For indeed, in all that we do, Thou givest

more weight to the intention than to the actual deed.

So, O Lord my God, terrible and mighty, when I ponder all this, carefully, I am overwhelmed with fear and likewise burning shame, seeing how great is the necessity laid upon us to live justly and uprightly, since all that we do we do before the eyes of the Judge who judgeth all things.

## Book Reviews

PRAYER, and EXHORTATION TO MARTYRDOM, by *Origen*. Translated and annotated by *John J. O'Meara*. In the Series ANCIENT CHRISTIAN WRITERS. Westminster, Maryland: The Newman Press, 1954) pp. vii + 253. Cloth. \$3.25.

Origen has received considerable injustice from posterity. He made some grave mistakes, certainly. But the great mass of his teaching was luminous, wholesome and fruitful. His mental attitude was as humble as it was courageous. And he suffered much persecution—possibly, like his father before him, even martyrdom—for Christ. Such a man is not to be referred to lightly as a mere heretic. Professor O'Meara, in the "Introduction", champions him as follows; "It must not be thought that Origen was a disloyal son of the Church. Although his errors were attacked again and again and solemnly condemned especially by the Fifth Ecumenical Council at Constantinople in 553, Origen himself was never formally declared to be a heretic. It is true that he seems sometimes to subordinate the Second to the First Person of the Trinity, and gives expression to dangerous doctrines, such as the pre-existence of the soul, metempsychosis (the theory of a cycle of existences) and *apocatastasis* (the view that all, even Satan, will in the end be saved). It must be remembered however, in the first place, that by intention, practice, and profession he was always a most loyal son of the Church, and secondly that he lived at a time when Church doctrine was in the course of being defined: indeed he more than anyone of his time helped towards its definition. Hence

there has always been sympathy for him and it has been well said that 'there has been no truly great man in the Church who did not love him a little.' Among such men were St. Jerome, who said that Origen was 'a teacher of the Church second only to the Apostle', and Erasmus who declared that one page of Origen taught him more Christian philosophy than ten of Augustine. In recent times there has been a notable revival of interest in this single-minded and generous man, who united in himself at once great industry, great genius, and even greater sanctity."

We shall feel the full force of the above when we recall that Origen was born at about 185 A. D., a relatively short time after the apostolic age; and that it was his manifest vocation to think through, to the best of his ability, the implications of the gospel. Lacking the plenitude of apostolic inspiration and with no systematic Christian theology yet in existence to guide him, it would have been miraculous if he had made no blunders.

Both in the passage quoted above and elsewhere, Professor O'Meara designates one of Origen's errors simply as "subordination" of the Second to the First Person of the Trinity. Doubtless, Origen proceeded too far, or at least wrote ungardedly, but we must remember that a *right* view of subordination of the Son to the Father is sound Catholic doctrine. Dr. Francis Hall ("Subordination" in Volume IV of his *Dogmatic Theology*) refers to Augustine, Aquinas and many others for support and quotes with approval a passage from Bishop Browne a-

bout the Fathers, part of which runs as follows: "They held, that is, not that the Son was, in His nature as God, in any degree different from, or inferior to the Father; but that, as the Father alone was the source and fountain . . . of Deity, the Son having been begotten, and the Spirit proceeding, so there is a subordination of the Son to the Father, and of the Spirit to the Father and the Son." (Bishop Westcott's *Gospel of St. John*, in an Appendix on 14:28, ". . . my Father is greater than I," gives numerous relevant excerpts from the Fathers.)

A treatise of Origen's on "Prayer" and his "Exhortation to Martyrdom" constitute the body of the present volume. We shall say a little about each, in a moment. But first we salute the editors of *Ancient Christian Writers* and the Newman Press for the excellent and attractive format of the entire series; and Dr. O'Meara himself, both for his interesting notes in the present volume and, even more, for the simple, readable, present-day English of his translation. One would feel that the article might have been written yesterday, had not Origen himself dated them by some of his more archaic and startling notions; such as that sun, moon and stars are alive and rational and that demons could not exist on earth save for the nourishment which they inhale from the smell of pagan "burnt sacrifices, blood and incense."

While reading the treatise on prayer, I wondered why authors from Origen's day to this have taken the trouble to write new ones. Certainly few of them have improved on his treatment of objections to prayer. His fair summary of the "intellectual difficulties" of *Anno Domini* 233 concerning divine providence and the human freedom (and his clear solutions) are almost embarrassingly appropriate for 1955.

Here are some of his aphorisms:

"He *prays without ceasing* who joins prayer to works that are of obligation, and good works to his prayer."

"... he who prays *always* is *always* heard."

"Actors in certain theatrical plays are not what they profess to be . . . In the same way all who simulate the appearance of goodness

are not just, but act as if they were just. They act in a theatre of their own . . ."

Shortly before sunset on December 17th, 1939, the German pocket battleship *Admiral Graf Spee* was preparing to leave her moorings in the harbor of Montevideo. Visible at sea, beyond the three-mile limit of Uruguayan territorial waters, were British warships waiting to pounce upon the *Spee*. Her seventy-two hour allowance in the harbor was drawing to a close. She must leave now or be interned for the duration of the war. And tens of thousands of people lined the shores to see what was going to happen. Meanwhile every step in the proceedings were being broadcast to millions of the other "watchers" all over the world. I was one of them; and I well remember the tension we all felt as the ship finally weighed anchor and headed for sea; and, later, at the veritable shriek of the broadcaster: "They're scuttling her; they're scuttling her!"

From the *Graf Spee* to Origen's *Exhortation to Martyrdom* would seem a far cry to someone who happens to be unaware of the circumstances under which the latter was composed. Those circumstances were not as spectacular as the *Spee* incident, but they were even more dramatic because the stakes were infinite. For the *Exhortation* was written, in a race for time, for the stimulation of two Christians awaiting in prison their imminent trial for the Faith. And one of them, incidentally, had been converted to Christianity by Origen and thereafter had been for years his devoted friend and very generous patron.

Just as space was obliterated when we in New York shared moment by moment the emotions of a watcher in Montevideo, so eighteen centuries are swept aside as we read the *Exhortation to Martyrdom*. It is almost as though we watched from over his shoulder as Origen pours from his heart, in writing, earnest warnings against this or that sophistical argument for apostasy which man or the devil will be sure to present together with one glorious scripture passage after another calculated to re-enforce the faith and courage of his friends.

"If you see that you are hated and despised and that you are regarded as impious





THE SCOURGING OF OUR LORD  
By Fra Angelico

remember the words: "Therefore the world hateth you because you are not of this world . . . you have already endured for the sake of Christ many outrages and many dangers since the time when you began to believe. Persevere to the end and advance in perseverance; for *he that shall persevere unto the end, he shall be saved . . .* if we endure whatever happens, we are chastised but not killed." Again and again we find ourselves asking, with Origen, "How will our beloved friends react to this point? Will they get the full, tremendous implication of that?"

A. W.  
ANGLICAN CONGRESS 1954 — Report of Proceedings, edited by Powel Mills Dawsey. (Greenwich, Conn. The Seabury Press, 1954) pp. 276. Paperbound. \$1.50

As far as churchman are concerned the main event of the religious world of 1954 was the Anglican Congress held last August in Minneapolis. Over 650 delegates, representing the various churches of the Anglican Communion, met together for ten days, united with each other by a common tradition of faith, church order and worship. In addition, thousands of visitors and observers were present for the services and sessions of the Congress. The theme of the Congress was: "The Call of God and the Mission of the Anglican Communion." This theme was divided into four topics: (1) Our Vocation; (2) Our Worship; (3) Our Message; and (4) Our Work. Addresses were delivered on each of these topics and the full text of each is included in this report. The topics

were discussed in group meetings, conclusions were reached and submitted to the whole congress for inclusion in the Congress Report.

Dr. Dawley edited this Report of the Proceedings, now published by Seabury Press in a reasonably priced paperbound edition. In addition to the addresses delivered on the various topics, the sermons preached by the Archbishop of Canterbury and the Presiding Bishop at the Opening Service and the sermon of the Archbishop of Dublin at the Closing Service are printed in full. Of particular interest are the three addresses made at the Missionary Mass Meeting held in St. Paul during the Congress. One of these, given by Bishop de Mel of Kurunagala in Ceylon, is an outstanding Catholic defense for missionary work. At the end of the book is the report of the editorial committee, giving the findings of the Congress, together with a list of the officers and delegates.

This report presents an excellent account of contemporary Anglican thought on the topics of the Congress theme. In addition, it will enable those who attended the Congress to recapture some of the spirit of those wonderful days of last summer when Anglicans from all over the world gathered in Minneapolis to witness to their common faith.

—J.

CHRISTIAN AFFIRMATIONS, by W. Norman Pittenger, (New York: Morehouse

-Gorham Company, 1954) pp. 159. Cloth \$2.50.

This book is a collection of lectures given by the Professor of Apologetics of the General Theological Seminary. By far the best section deals with Christian Worship and personal devotion. The first part, dealing with sin and redemption suffers because it is not thoroughly grounded in the biblical approach to these doctrines. On the whole this book shows too much speed in composition, and consequently there is some lack of clarity.

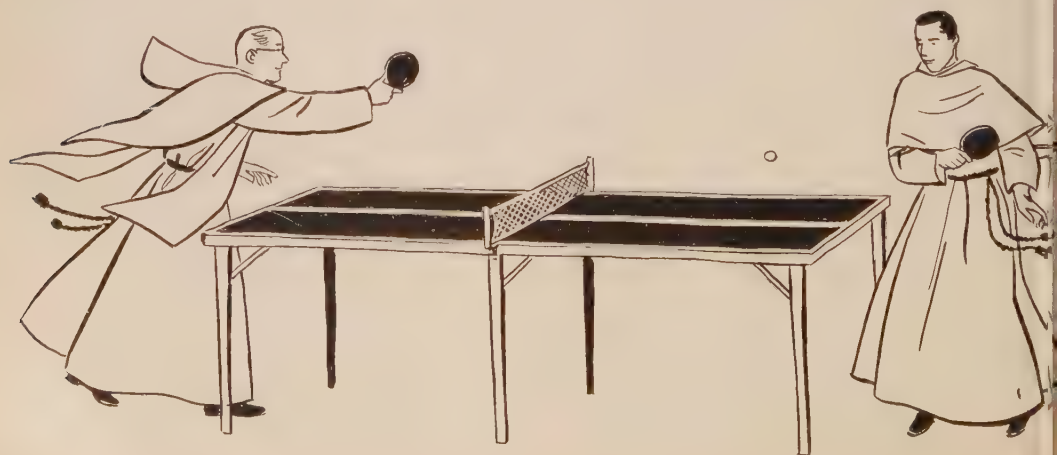
—J.

### Father Drake

Dear Friends of the Holy Cross Magazine

Many of you may know by now that Fr. Drake is no longer the business manager of the Holy Cross Press. He resigned as of February the tenth and is now chaplain to the Keeley Institutes in Dwight, Ill., and Greensboro, N. C. To you, as well as to those here at the monastery, Fr. Drake's leaving is a great loss and we were all sorry to see him go. When you have known a person for some twelve years, lived, worked, prayed and suffered with him in a monastery for that time, you are bound to miss him greatly when he leaves.

During the twelve years of Fr. Drake's managership of the Press, he has not only run it on a sound financial basis, but has made many friends for the Order. This he was able to do because he didn't limit himself strictly to the business side of the work.





as willing to take the time to answer the many questions sent in to the Press office. In this way he has all through these years exercised a wide spiritual ministry.

The outstanding publication of this period has been "St. Augustine's Prayer Book", which has gone through six editions with a sale of twenty thousand copies. Other notable publications have been Fr. Spencer's "Ye Are The Body", Fr. Hughson's "Spiritual Letters", "With Christ in God", and "Lord Hear My Prayer." The subscriptions to the Holy Cross Magazine have increased some twenty four hundred. They would have increased more had we been financially able to run a large sized advertising campaign. Thanks to Fr. Drake's untiring efforts the Holy Cross Press is now in better condition than it ever has been.

Besides being chaplain at the Keeley Institute Fr. Drake will also be engaged in counselling and follow up work with alcoholics and their families.

So we say Good-bye to Fr. Drake with gratitude and affection. I know that you will all remember him in your prayers and will wish him God-speed in his new life and work.

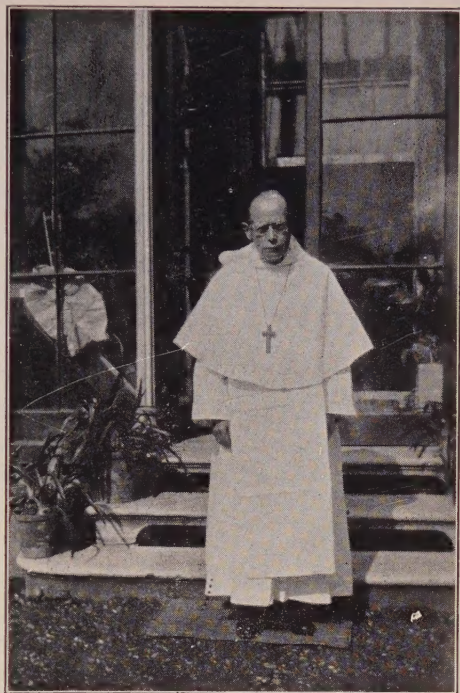
Sincerely yours in our Lord,  
Leopold Kroll, O. H. C.  
*Superior.*

### Current Appointments

*Father Superior* will preach a Lenten sermon at Saint Andrew's Church, Poughkeepsie, New York, on March 9; and will conduct a mission at the Church of the Holy Apostles, Saint Clair, Pennsylvania, March 20-27.

*Father Turkington* will preach at Saint Andrew's Church, Poughkeepsie, on March 16; will conduct a mission for students of Cornell University, at Ithaca, New York, March 20-25; and will hold a school of prayer at Trinity Church, Swathmore, Pennsylvania, March 27-30.

*Bishop Campbell* will give a quiet day at Saint John's Church, New Rochelle, New York, March 1; will assist with Confirmations in the Diocese of New York on the following Sundays: March 3 and 13. He will



FR. STURGES ALLEN, O. H. C.  
March 26, Anniversary

conduct a retreat for men of the Brotherhood of Saint Andrew in Pennsylvania, March 18-20; he will conduct a quiet evening for men of the Church of the Good Shepherd, Rosemont, Pennsylvania, on Saturday, March 26 and will preach the following morning.

*Father Hawkins* will conduct a retreat for the sisters of the Community of Saint Mary at the Peekskill Convent, March 18-26.

*Father Harris* will give a quiet day at Saint Paul's Chapel, Trinity Parish, New York City, on Sunday, March 20.

*Father Packard* will preach a mission at Saint Paul's Cathedral, Springfield, Illinois, March 6-13; he will give talks on the life and work of the Order of the Holy Cross at Saint Paul's Church, New Rochelle, New York March 14, and at Saint John's Church, Dover, New Jersey, on March 16. Following these engagements, he will conduct a conference on prayer at Christ Church, Stratford, Connecticut, March 16-18; and will visit several of the Church seminaries to confer with Semnarists Associate.

*Father Adams* will preach at Saint An-



drew's Church, Poughkeepsie, on March 2.

*Father Gunn* will conduct a retreat at the House of the Redeemer, New York City, March 4-6; and following this will hold a retreat at the Philadelphia Divinity School, on March 7; he will preach at Saint Andrew's Church, Poughkeepsie, on March 30.

*Brother James* will preach at Saint Andrew's Church, Poughkeepsie, on March 23.

### Notes

*Father Superior* conducted a retreat for the Clerical Union of Pennsylvania; preached a mission at Saint Paul's Church, Gardner, Massachusetts; and preached a Lenten sermon at Saint Andrew's Church, Poughkeepsie, New York.

*Father Turkington* gave a quiet day at Trinity Church, Easton, Pennsylvania, and the following morning preached at the same church. Later, he spoke at a clergy conference of the Diocese of New Jersey which met at Trenton; conducted a quiet day at the Church of the Advent, Kennett Square, Pennsylvania; and conducted a mission at Saint Andrew's Church, Yardley, Pennsylvania.

*Bishop Campbell* assisted the Bishop of New Jersey by taking Confirmations at Saint Luke's Church, Westville; Grace Church, Merchantville; and Saint Stephen's Church, Beverly. He also gave a retreat on Ash Wednesday at Saint Mary's-in-the-Field, Valhalla, New York; and conducted a retreat at the House of the Redeemer, New York City.

*Father Hawkins* conducted a quiet evening for the Woman's Auxiliary of the Church



## A VISIT TO THE MONASTERY

It is now possible for all of you to enjoy the beauties of the Monastery here at West Park and see the Religious Life as we live it. The Order of the Holy Cross offers to lend sets of colored film-slide (2"x2") to parish groups and other organizations wishing to learn more about the Religious Life. There are about seventy slides illustrating every phase of our life and work and covering the full round of "a day in the life of a monk." A mimeographed script has been prepared describing each slide. Users will find "An American Cloister" by Father Hughson, O.H.C., helpful in obtaining additional background material and this book is available at \$1.00 from Holy Cross Press. The slides are not for sale, but will be sent on loan for the expense of postage and the offering which is received at their showing. Address requests for the slides to: "O.H.C. Slides," Order of the Holy Cross, West Park, New York.

of the Good Shepherd, New York City; and preached at Christ Church, Springfield, Massachusetts.

*Father Harris* held services at Saint Margaret's Church, Margaretville, and Saint Mary's Church, Downville, New York; and gave a quiet day at Saint Paul's Church, Norwalk, Connecticut.

*Father Packard* preached a mission at Saint Andrew's Church, Meriden, Connecticut.

*Father Adams* conducted quiet days at Saint John's Church, Frostburg, Maryland, and preached a mission at Saint James Church, Long Branch, New Jersey.

*Father Gunn* attended a theological seminar held at the Cathedral of Saint John the Divine, New York City; and preached a sermon at the Church of the Good Shepherd, Newburgh, New York.

*Brother James* assisted Father Packard and Father Turkington with their mission. Current appointments



# An Ordo of Worship and Intercession Mar. - April 1955

- 5 Wednesday V Proper Mass col 2) of Lent 3) for the living and departed—for the persecuted
- 7 St. Patrick BC Double W gl col 2) feria 3) of Lent LG feria—for the Church in Ireland
- 8 St. Cyril of Jerusalem BCD Double W gl col 2) feria 3) of Lent cr LG feria—for the bishops of the Church
- 9 St. Joseph Double 1 Cl W gl col 2) feria 3) of Lent cr prop pref LG feria—for Saint Joseph's Hospital, Bolahun
- 0 4th Sunday in Lent (Refreshment) Semidouble V or Rose col 2) St. Cuthbert 3) of Lent cr—for a just solution of our economic problems
- 1 St. Benedict Ab Gr Double W gl col 2) feria 3) of Lent LG feria—for the Order of Saint Benedict
- 2 Tuesday V Proper Mass col 2) of Lent 3) for the living and departed—for the faithful departed
- 3 Wednesday V Mass as on March 22—for the peace of the world
- 4 St. Gabriel Archangel Gr Double W gl col 2) feria 3) of Lent cr LG feria—for Christian family life
- 5 Annunciation BVM Double 1 Cl W gl col 2) feria 3) of Lent cr prop pref LG feria—for the Sisters of the Holy Nativity
- 6 Saturday V Mass as on March 22—for the Confraternity of the Christian Life
- 7 Passion Sunday Semidouble V col 2) St. John of Damascus 3) of Lent cr pref of Passiontide through Maundy Thursday unless otherwise directed In Masses of the season in Passiontide omit Ps in Preparation Gloria there and at Introit and Lavabo—for all priests
- 8 Monday V Proper Mass col 2) of Lent—for the Order of Saint Helena
- 9 Tuesday V Proper Mass col 2) John Keble C 3) of Lent—for the Seminarists Associate
- 0 Wednesday V Proper Mass as on March 28—for the Companions of the Order of the Holy Cross
- 1 Thursday V Proper Mass as on March 28—for the Priests Associate
- April 1 Compassion BVM Gr Double W gl col 2) feria 3) of Lent seq cr prop pref BVM (Transfixion) LG feria—for the sorrowful and afflicted
- 2 Saturday V Proper Mass col 2) St. Francis of Paula 3) of Lent—for the Confraternity of the Love of God
- 3 Palm Sunday Semidouble V Before principal Mass blessing distribution and procession of palms At Mass one col cr At Mass not preceded by blessing of palms LG from that service—for the preaching of the Passion
- 4 Monday in Holy Week V col 2) St Vincent Ferrer C 3) Palm Sunday—for Mount Calvary Priory
- 5 Tuesday in Holy Week V col 2) Palm Sunday—for Christian reunion
- 6 Wednesday in Holy Week V col 2) Palm Sunday—for the Oblates of Mount Calvary
- 7 Maundy Thursday V One Mass only W gl col 2) Palm Sunday cr After Mass procession to altar of repose—for all lapsed from their Communion
- 8 Good Friday B No Mass Office of the day as directed
- 9 Easter Even No Mass of the day At Vigil of Easter W gl pref of Easter—for catechumens and hearers
- 0 Easter Day Double 1 Cl W gl seq cr pref of Easter till Ascension unless otherwise directed—thanksgiving for the Resurrection
- 1 Easter Monday Double 1 Cl W col 2) Easter seq cr—for the Community of the Resurrection
- 2 Easter Tuesday Double 1 Cl W col 2) Easter seq cr—for vocation to the religious life
- 3 Within the Octave Semidouble W gl col 2) St. Justin Martyr 3) Easter seq cr—for the Liberian Mission
- 4 Within the Octave Semidouble W gl col 2) Easter seq cr—for chaplains in the armed services
- 5 Within the Octave Semidouble W Mass as on April 14—for Saint Andrew's School
- 6 Within the Octave Semidouble W Mass as on April 14—for religious education

Note on the days indicated in italics ordinary Requiem may be said. On ordinary Double Masses may be of the feria V col 2) feast 3) Lent.

## . . . Press Notes . . .

**PRICE REDUCED.** Last month we advertised a *De Luxe* edition of St. Augustine's Prayer Book in genuine morocco at \$5. Due to an unexpected saving on the production we are able to set the price at \$4.50 per copy, and we now have this edition in Red and Black. Printed on Thintext paper this edition is quite a bit thinner than earlier editions. We still have a few copies in Black Leather, semi-flexible, at \$3. This is not to be confused with the Black Morocco.

**FATHER RAWSON.** As we write this (January 28th,) the Rev'd Roy Rawson of Menomonie, Wisconsin has accepted appointment as business manager of the The Press, and will be in residence at Holy Cross right after Easter. Fr. Rawson worked for us before, and is a priest associate of The Order.

**EPISCOPAL BOOK CLUB.** A letter from Fr. Foland, head of the Club, announces that they now have a membership of over 2100. For details concerning this Club write direct: The Episcopal Book Club, Nevada, Missouri.

**CORRECT ADDRESS.** The correct address of the *Mary Fawcett Co.*, (see advertisement in this issue), is: Box 325-H., Marblehead, Mass. Unfortunately we listed this incorrectly in our January issue.

**NEW ADVERTISER.** We welcome "*Dunstan House*"—Miss Jean Garrett is the person to contact there—and we have seen their catalog. We suggest that you ask them to send you a copy.

**NEW PRICE LIST.** A new List will be in circulation by the time you read this. It

will show all available publications, and some price changes. Send for a copy.

**PERSONAL WORD.** I am sure that the Father Editor will not mind if I add a few words in the nature of thanks, and farewell. After twelve years as manager of this "publishing house in little" I am leaving to take over the post of chaplain and pastoral counselor in a privately owned hospital for the care and treatment of alcoholics. It is The Keeley Institute located at Dwight, Illinois, (in the Diocese of Chicago). I will also be on the staff of The Keeley Institute in Greensboro, North Carolina, dividing my time between the two places. Both Bishop Burrill and Bishop Penick have assured me of a welcome, and may request me for Sunday supply work. I will hope to say weekday Masses in the local parish. Part of my work will be speaking before various groups on "The Problems of Alcoholism and Alcoholism" and I am looking forward to helping spread accurate information on the major public health problem of alcoholism. The Church, through the *Committee on Alcoholism* has begun to launch an action program. I have already had the privilege of addressing a meeting in the Diocese of Maine, and helping with three clergy seminars in the Diocese of Ohio. On March 14th, I will have a share in a meeting in the Diocese of Maryland. I ask your prayers for God's blessing on this new phase of ministry, and I take this opportunity to thank you for your generous help in the work I have been able to do here at Holy Cross. God bless you.

Gratefully yours,  
Father Drake

Holy Cross  
January 28th, 1955